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ARABIC-SPEAKING NEGRO MOHAMMEDANS IN AFRICA.

BY PROFESSOR GEORGE E. POST, M. D., BEIRUT, SYRIA.

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[Some months since an Arabic letter from West Africa, on its way to missionaries in Syria, reached the Missionary House, through President Roberts, of Liberia College, and Dr. Tracy, Secretary of the Massachusetts Colonization Society. Mr. Roberts wrote, (May 21, 1868:) "In the latter part of January last, we had a very interesting visit at the College from a learned, I am told, Mandingo priest, named Karfae, accompanied by ten of his pupils. \* \* I gave them several Arabic books, with which they seemed greatly pleased. Professor Blyden had met Karfae a few days before at Vonsua, a native village about fourteen miles interior of Monrovia, and on that occasion obtained from him a plan, drawn from memory, of the temple at Mecca; and, after his visit to the College, he got another document, containing a description of the distances from Vonsua to Musudu, etc. This latter paper was written more particularly in reply to the circular of our friends in Syria, pasted in the Arabic books sent through you, sometime since, to the College for distribution. The manuscripts, Professor Blyden handed to me, for the purpose of their transmission to Syria." These manuscripts were shown to Dr. Post, of the Syria Protestant College, then in this country; and, after his return to Syria, he sent the following article, respecting the Arabic-speaking Africans, of whom this "learned Mandingo priest" is one. Both Professor Blyden, of the Liberia College, and Dr. Post, made translations of the Arabic letter. In reply to the circular pasted in the books from Syria, the writer gives the names of several of their "learned men"—of "Vonsua," "Bokoma," (Boporah,) "Bakladu," and other places; states: "We are of one religion, and that is the religion of Mohammed;" says: "Whosoever believes in our prophet shall enter heaven, but whosoever does not believe in our prophet shall dwell in hell-fire;" but calls the persons addressed "people of the books," and invites them thus: "Come to us with



the books which are among you, and your paper, and we will write to you."—ED.]

In the year 1819, John Louis Taylor, of North Carolina, wrote to Francis S. Key, of Georgetown, D. C., (the author of the "Star Spangled Banner")—

"SIR: The inclosed letter, in the Arabic character, was written by an African slave, the property of a very respectable gentleman of this State. The man, whose adopted name is *Moreau*, is believed to have been powerfully connected in his own country, and to have received a very uncommon education, having been put under some Mohammedan priests for that purpose. He is said to have the manners and principles and feelings of a well-bred gentleman; and it is pleasant to add that his merits are appreciated by his worthy master, who treats him with unbounded confidence and indulgence.

"Moreau is strongly attached to his master by gratitude, as well for the kindness of his behavior to him as for the deplorable state from which he relieved him when he first became his owner. On this account chiefly, but in some degree from the apprehension that his patrimonial and domestic rights may have been usurped in his absence, he is unwilling to return to his native country; but I have some reason to think he might be prevailed on to accompany a colony, should his services be deemed useful to the Colonization Society.

"I should be much gratified if you could indicate to me in what manner I could procure an Arabic Bible for his use, as I think it probable that a person of his enlargement of mind could not well peruse it without perceiving its authenticity and divine origin. His greatest delight, at present, is in hearing the Koran read to him in English; but it is with much difficulty he is made to understand it, and the little he does gather he probably owes to his familiarity with the original. Many persons were desirous of procuring a translation of the inclosed letter, which I hope to obtain by your assistance. The gentleman to whom it was addressed is wholly ignorant of its contents. I have others in my possession, but the one selected is the best and neatest display of penmanship."

The Arabic letter, and the original of Mr. Taylor's, have been preserved in the Library of Andover Theological Seminary, where the writer of this article saw them during the summer of 1867. The Arabic letter is a bombastic collection of sentences from the Koran, and at the end of it is a drawing, rudely executed, possibly an attempt at the plan of some building which Moreau had seen in his own country, followed by some cabalistic sentences, not clearly intelligible to me during the cursory examination which I then made of them. There

occurs, however, in that letter, one sentence in Arabic, from which it would appear that this slave was taken from a town called Kaba, in a province called Bewir, in Africa.

The subsequent history of this man is very interesting, as also some details of his previous history, which I obtained from Mr. Hathaway, of Brooklyn, late of North Carolina. It appears that Moreau was first sold in Charleston, South Carolina, to a master who ill-used him, so that he made his escape into North Carolina, where he was apprehended and confined in the county jail, from which he was sold into the possession of General Owen, a humane man, who treated him as mentioned in Mr. Taylor's letter. The desired Bible in Arabic was furnished through Mr. Key, and Moreau proceeded to study it with care. In time it produced its full effect on his mind, so that he was led to profess his faith in Christ. One peculiarity, however, marked him from the time of his acquaintance with Scripture. It was his dislike to be questioned as to his early history. Mr. Hathaway frequently asked him to give him some account of this matter, whereat he was accustomed at once to take his hat and wish him good morning.

Toward the time of his death, which took place two or three years since, his mistress gave him a blank book, requesting him to write an account of his life. He kept it for some time, and at length returned it to her, filled with Arabic writing. After his death it was sent to an Arabic scholar, who sent it back, saying that it was a collection of passages of Scripture, put together with no definite link of connection. This book was shown to me, in the autumn of 1868, by Dr. Budington, of Brooklyn. I found it to contain the pith of the scheme of redemption, in a series of Scripture passages from the Old and New Testaments, and on the last two pages the following appeal to his kindred, whom he names. The names are all pure Arabic, differing from those which occur in the letter referred to at the head of this article:

"Salaams to all who believe on the Lord Jesus Christ. I have given my soul to Jesus the Son of God. O, my countrymen Bundah, and Phootoor, and Phootdalik, give salaams to Mohammed Said and Makr Said,\* and all the rest. Come, come, come, come to Jesus the Son of God, and ye shall find rest to your souls in the day of judgment. Come, come, come, come, come, come to Jesus, the Son of the living God. He shall enter Paradise forever. Amen."

This remarkable personage and his story were known to many individuals, but have not been published in full detail, so far as I know. In 1863, however, Mr. Dwight, Secretary of

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\*Several names are omitted here.

the Ethnological Society of New York, informed Rev. Daniel Bliss, D. D., President of the Syria Protestant College, that there was a slave in North Carolina who was familiar with the Arabic language. He told him some of the above particulars, and showed him some Arabic manuscripts from the pen of the slave. The existence of one such man had led Mr. Dwight to suspect the fact of a prevalence of the Moslem faith, and Arabic language and culture, in the region from which he came. As a result of this conversation, Dr. Bliss offered to send Arabic Bibles to Liberia, to be circulated in the interior, and wrote to Beirût, where the principal press for printing Arabic books is in operation, and requested the missionaries of the American Board to send on a case of books, including Bibles, in the Arabic tongue, for the purpose indicated. He further requested that a slip of paper be pasted in the fly-leaf of each of these books, containing a request to all who read or spoke the Arabic tongue, and under whose notice these books might fall, to give their own names, and those of their villages and tribes, and the learned men in them, and their works, and any other particulars they might please; also an intimation of their desire, if they had any, to receive books and instruction. These books were sent and distributed among the Arabic-speaking tribes who frequent the borders of Liberia. The letter referred to at the head of this article is one of the replies which came to this document.

In the spring of 1866, Professor Blyden, of the Liberia College, being deeply interested in the fact of the existence of this element in the population of Western Africa, visited Syria, and spent the summer in the study of Arabic, and in observing the facilities which might be afforded to students from Liberia in acquiring this difficult tongue, and preparing for missionary effort in Africa. While in Abeih he showed the writer of this article several Arabic manuscripts, the work of natives of the interior of Africa, some of them creditable in style and penmanship, indicating a considerable amount of familiarity with that classic and beautiful tongue. Since his return to Liberia he has been laboring among these Moslems, and has sent for a fresh supply of Bibles and educational books to use among the Mandingoes of the interior.

The sum of our present knowledge is briefly this: There exist near the borders of Liberia, and thence an indefinite distance inland, villages and tribes of negroes who speak, read, and write Arabic. Dr. Livingstone speaks of being among friendly Arabs near the Zambesi. He travels with Arabic interpreters all through Central and Southern Africa. These tribes would appear to be superior in culture and civilization to surrounding peoples. They profess the religion of Moham-



med, shorn of much of its bigotry and intolerance. They are spreading this religion, by preaching and conquest, through an unknown but vast region of the interior of that mysterious continent. The way is open for evangelizing them through the Arabic language, by means of men who should be trained for the purpose in an Arabic department of the Liberia College. Such a department does not exist, but should be created by the enlightened liberality of friends of the negro and his evangelization.

It may be that a process is going on in Central Africa similar to that by which the many languages and races of the Græco-Roman empire were all merged into one, and made susceptible of evangelization through the Greek tongue. If, indeed, it be the plan of Providence that these many barbarous nations of Africa are to be consolidated under one aggressive empire of ideas and faith, erroneous and imperfect though they be, we shall recognize the wisdom and foresight which thus prepare the way for evangelization through the medium of one copious, cultivated, expressive tongue, in the place of leaving to the Church the difficult task of translating and preaching in *many barbarous languages*, incapable of expressing the finer forms of thought, and denoting the separation of the people into many hostile tribes, quite forbidding the freedom of travel and commercial intercourse, and the progress of Christian missions.—*Missionary Herald*.

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#### LIGHT BREAKING UPON AFRICA.

The missionary work is already much farther advanced in Africa than the Christian public generally suppose, and the last four years are rich in promise. The Church Missionary Society, and the Wesleyans of England, have won some of their richest victories for Christ in this quarter of the field. From Sierra Leone, where the native churches have now attained their majority, under the fostering care of the first of the above-named societies, for two thousand miles of coast, reaching to the Gaboon, missionary stations have taken the place of the slave factories; and, instead of the smoke of burning villages, and the cries of the wretched victims of murder and rapine, the voice of prayer and praise goes up from Christian congregations, gathered by tens of thousands, from peaceful homes, that bear witness to the benign influences of the gospel. Fifteen thousand communicants in Christian churches, the arts and usages of civilized life taking the place of the superstitions and degradations of fetishism, proclaim the success of the missionary effort. Arabic Bibles have been introduced, through Liberia, into the heart of the continent. Missionaries

of the United Presbyterian Church, from this country, who have begun a good work in Egypt, will take Arabic Bibles and pass them up the Nile a thousand miles, to German missionaries, who will send them on to meet those coming from the West.

The Abyssinian expedition has taught the barbarous tribes of the interior to have a wholesome fear of trespassing upon the rights of civilized men; and the Amharic version of the Scriptures, made as a literary exploit, may yet be the means of reviving one of the oldest churches of the world, now sunk, almost hopelessly, in formalism and spiritual death.

The southern portion of the continent, for a thousand miles to the north of the Cape of Good Hope, has been traversed by the heralds of the cross. English, Scotch, German, French, and American missionaries are there, engaged vigorously in the common work. A church gathered by the Wesleys a year or two since, sent to England for a pastor, pledging him his support, and made their words good by raising a year's salary in advance. More than twenty thousand communicants attest the value of the efforts made to reach the benighted tribes of South Africa. The progress in civilization among the Bassutos, with whom French Protestants had labored, was so marked as to stir the envy and jealousy of the slaveholding Dutch of the Orange Free State, who swept a portion of the country with fire and sword; but English protection, it is hoped, will now secure them from further molestation, and the full power of the gospel shall yet be witnessed among this people. One small tribe among the Zulus, where the missionaries of the Board are laboring, has "sixty American plows," writes Mrs. Lloyd, "oxen unnumbered; and they plow with oxen, instead of women, and draw wood with them, instead of bringing it on women's heads." Another has eighty plows, symbols of the civilization yet to be.

Two or three events have recently occurred, of no little moment in their prospective influence. Three years since, six young men left their homes, seven hundred miles to the northward, and came to Natal in quest of labor. They came half raked, ignorant, degraded heathen; they have just returned, devoted to the cause of Christ, taking with them the Scriptures and other books, and such implements of industry as they could carry a forty days' journey. The two months before they left were devoted to the study of the Scriptures, and the gathering up of such information as might be of use to their people. "We go," said they, "intending to spend our lives for Christ. We do not do so expecting to escape trouble, persecution, and suffering. We know our countrymen too well for this; but all these things we are willing to bear for Christ's

sake." What may not be hoped from these men, and others in training to follow them?

The second event referred to is the uncovering of gold mines on the Zambesi, about eight hundred miles to the north-west of Natal, not far from the region of these divinely-prepared missionaries, though among a different people. The most striking fact in this is, that the tribes of the mining district speak a language so nearly identical with that of the Zulus, that the Scriptures and other religious works, only now just ready, may have free circulation among them. Thus is God leading the way of His people, and bidding them go forward, no longer lingering upon the border, but pressing into the heart of the continent. And is not the breaking of the bonds of the colored race, not in this country alone, but round the world, another step in the great work? Is He not thus preparing a people to serve Him? The evangelization of every nation must, in the main, be the work of its own sons.—*Ibid.*

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#### LIBERIA AND THE INTERIOR TRIBES.

The Rev. G. W. Gibson, of Monrovia, calls attention to the new and important aspect to the missionary work caused by the rapidly-increasing intercourse between Liberia proper and the more advanced interior tribes.

The rapidly-increasing intercourse between Liberia proper and the more advanced interior tribes, the efforts that the present administration is making to exert a peaceful influence upon the thrifty Mandingo and other distant tribes, with a view of having them incorporated into our political institutions, and form one people with us, gives a new and most important aspect to the missionary work in this country. Fields of operation entirely new are being opened up, and these, too, among tribes that have not been brought in contact with those deleterious influences to which the coast tribes have been subjected. I am satisfied that, without abandoning the coast, our great and most successful missionary work is to be among the interior people.

Whatever may have been the influence of Mohammedanism on races in other parts of the world, I think here, upon the *African*, results will prove it to be merely preparatory to a Christian civilization. In this country, and almost immediately in our vicinity, it has recovered millions from paganism, without, I think, having such a grasp upon the minds of the masses as to lead them obstinately to cling to it in preference to Christianity, with its superior advantages. The same feelings which led them to abandon their former religion for the Moslem

will, no doubt, lead them still farther, and induce them to embrace ours, when properly presented.

I express this opinion the more readily from several interviews I have had lately with prominent parties connected with some of these tribes. One of these interviews took place week before last. The party was from Musadu, a celebrated Mandingo town at a distance of eighteen days' travel from Monrovia. After giving a description of his town, (which must be very large,) its numerous horses, asses, cattle, gold, silver, and ivory, the habits of the people and mode of worship, he invited me to come and open a school. On inquiring if his people would permit me to preach Christ, he assured me that I would not be molested, that perfect protection would be given me. He further stated that, while the Koran taught them to believe that there is but one God, yet he thought that, when we were to explain to them the grounds upon which we believe that Jesus is the Son of God, they would be likely to receive the doctrine. This he expressed with an air of sincerity that I could not but appreciate. He met with a cordial reception by the President, and was glad to learn that commissioners will be sent to Musadu in the dry season, and a closer and more friendly intercourse opened between our government and his people.

I am collecting all the information I can with regard to these people, and the prospects of missionary work among them, and hope, before a great while, to be able to give some important and reliable statement in reference to what may be done. So far, I have not the least doubt that God is opening up a vast field in the interior, which He will soon bid us go forth and occupy.—*The Spirit of Missions.*

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#### THE GOOD WORK RESUMED IN LIBERIA.

On the 19th of January last, the Executive Committee of the Missionary Union, after correspondence with Rev. J. T. Richardson, of Monrovia, Liberia, Corresponding Secretary of the "Liberia Baptist Missionary Union," appointed four brethren, long time residents in that country, missionaries of the Union, to labor, one of them, brother Richardson, among the natives near Virginia; the other three, Jacob W. Vonbrunn, W. F. Gibson, and M. Herndon, among the Bassas, the tribe for which Crocker, Clark, and others laid down their lives. These are all colored men, accustomed to the climate, familiar with the habits of the people, and of good report among their brethren. At least one of them, Vonbrunn, was formerly an assistant missionary of the Union, and will be remembered with interest by many of our people.



One hundred pounds sterling have already been sent forward, and it is hoped that by our next annual meeting we shall be able to present a report of work actually commenced. Let funds for this mission now flow into the treasury, while prayers ascend to God for His blessing.—*Baptist Missionary Magazine*.

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### THE LUTHERAN MISSION, ST. PAUL'S RIVER.

BY REV. J. KISTLER.

It has been some time since anything has been said in our papers relative to the *condition* of the African or Muhlenberg Mission. Having been placed in the care of an energetic, pious, practical man, Mr. D. Kelly, I felt confident that it would in every respect, with the exception of the educational department, move forward. I am happy to know and say that my hopes and expectations have been more than realized. Even in the educational department, judging from the improvement in the letters received from the children, progress has been made. For two years Brother Kelly has diligently cultivated the little vine, planted by the pious and energetic Officer, and fostered by the care and prayers of the church.

Before I left the mission it was an earnest and important question as to what arrangements I should or could make for its future well-being. I finally determined to employ Brother Kelly, whom I knew to be an upright, Christian gentleman. Rules for his government, for the government of the teachers, matron, and the farmer were prepared, and I am gratified to know that these rules have as nearly as possible been observed.

Our children, numbering at present about forty at the mission, have all been indentured to it by the Liberian Government. I receive letters quite frequently from the temporary Superintendent and from the children, from which I infer that Brother Kelly has labored earnestly to promote the interests of the Mission, both pecuniarily and spiritually. At least one interesting work of grace was reported to me, during which quite a number of the members of the Mission as well as citizens of the surrounding country, were brought into the fold of Christ. The Sabbath school has met regularly, and Brother Kelly has as regularly preached or lectured. The school has been regularly taught also by one of the missionary boys and one of the girls. The farming department and the cultivation of our excellent coffee-orchard have also been faithfully attended to.

Brother Carnell, who spent several days with me before embarking for the Mission, will therefore find many things at the Mission which will have a tendency to cheer his heart.

## LIBERIA METHODIST MISSION.

Among the first colonists which were sent to Liberia, Africa, were some members of the Methodist Church. When they were landed on that distant and unknown coast, and the ship had weighed anchor and turned her prow homeward, they stood on the beach and watched her fading from their view in the distance, and when she was gone one said, *Let us pray*; and they knelt down on the sand and prayed. It was Saturday afternoon. On Sunday they had a meeting, and at the close one said, "What shall we do for preachers?" The conclusion was to send home to the church and ask her to send them preachers. Could the church refuse? Bishop Hedding appointed Rev. M. B. Cox with others to go to our brethren in Africa. Those who saw Brother Cox preparing for his departure in 1832 will need no exhortation or argument to convince them that *he was called of God to this great work*. A little incident will characterize the whole.

Brother A. Cummings met Brother Cox in Philadelphia, and said to him, "Brother Cox, why will you go to Africa? Do you not know that you will die there quickly?" The divine fire flashed from the eyes of the missionary, his lips quivered, and he said: "I know I cannot live long in Africa, but I hope to live long enough to get there; and if God please that my bones shall lie in an African grave, I shall have established such a bond between Africa and the church at home as shall not be broken until Africa is redeemed." To a brother minister who said to him, "You will die in Africa," he answered, "If I die in Africa you must come and write my epitaph." "And what shall I write?" said he; to which he replied, "*Though a thousand fall, let Africa be redeemed!*" He went to Africa and soon died. In the missionary cemetery in Monrovia there lies by Brother Cox eleven of the thousand, and yet the children of the church are ready to go, serve, and die there.

The African mission now covers the whole of the Republic of Liberia, and extends from Cape Mount on the north to Cape Palmas on the south, say six hundred miles, and from the sea on the west into the interior, from ten to more than thirty miles at one point. Within its limits are one hundred and forty thousand native Africans accessible to the mission. It exists as one of our regular Annual Conferences, with its own Missionary Bishop, (Bishop Roberts;) is divided into four Presiding Elders' districts, and each of these into circuits and stations.

It is remarkable that the number of members in the church steadily increases, while the number of effective ministers steadily decreases by death, and we see no reliable source of supply. We will trust in God and go forward.

The following is a tabular view of the mission in 1868, in which, please remember, there is not a single white person:

Bishop Roberts, with fourteen members, compose the Conference.....	15
Assistants.....	6
Local Preachers.....	32
Members, 1,645; Probationers, 185.....	1,830
Increase.....	131
Sunday schools.....	30
Teachers.....	170
Scholars.....	1,240
Common schools at expense of Mission.....	9
Seminaries.....	2

[*Missionary Advocate.*]

### LIBERIA EPISCOPAL MISSION.

On the 4th of July last, Bishop Payne completed the thirty-first year of his labors in Africa. Concerning this event the Rev. Mr. Auer, in a recent letter, makes the following observations: "Thirty-one years ago Bishop Payne landed in Africa the first time. Then this place (Cavalla Station) was bush, where the people said devils lived; and now it looks like a garden. There is a substantial church, two large school houses, with nearly one hundred scholars, and our mission-house, the Bishop's residence, all surrounded by palm-trees and flowers. Then there were over twenty devil priests in town; now they have one, and he is little respected, while here are over one hundred Christians, who rejoice in the God of their salvation; and the voice of prayer and praise is heard in every corner morning and evening."

The Rev. Mr. Auer arrived safely in Africa on the 12th of January last. - He spent the first month in visiting the schools of the different stations, and in endeavoring to inspire both teachers and scholars with new zeal and enterprise in their work.

On the 9th of March he organized the "Hoffman Institute," or training school, in the boys' school-house at Cavalla, with twelve students. - Four hundred dollars is appropriated for the support of this school—aside from the teachers' salary—out of which sum the pupils are boarded and clothed. Although the strictest economy is practised—the pupils being required to do their own washing, ironing, and mending, and to engage in farm work—yet Mr. Auer finds it impossible to maintain this number on so small a sum. The Committee had hoped, before this date, to have commenced the building for this institution, but the limited means at their command has rendered it impossible. In view of the great importance of training up a native ministry, this institution ought by all means to be liberally sustained.



In addition to other work, Mr. Auer has inaugurated a system of street schools with good success. This open-air teaching is intended to reach the multitudes of neglected children in the native villages, who are entirely without instruction and not sufficiently clad to attend the schools of the mission. On the 1st of July the mission schools closed, and Mr. Auer spent the vacation in visiting destitute towns for the purpose of establishing schools. At Fishtown and Half-Grahway he arranged for school-houses to be built, to cost fifty dollars each, furnished for the purpose by Sunday schools in this country. These are to accommodate fifty scholars each, and one of them is to contain a small vestry room and diminutive chancel, to serve the double purpose of church and school. Thus for the sum of one hundred dollars, two school-houses are provided, in which hundreds of native children, in days to come, are to receive a Christian education.

Miss Gregg's health having failed, the Orphan Asylum at Cape Palmas has been placed in the charge of Mrs. Cassell, a Liberian woman of experience and efficiency, assisted by Mr. Paulus and Miss Savery, who was appointed last year, and accompanied Bishop Payne on his return. This institution was founded by the Rev. Mr. Hoffman, of blessed memory, and was a favorite object of his interest and toil. Until within a few years since it was supported by a Society in Philadelphia, organized for that purpose. At their request the Foreign Committee assumed the charge of it, on the condition that the means for its support should continue to be furnished as formerly.

Subsequently that Society was dissolved, and for the past few years the entire responsibility of sustaining the institution has devolved upon this Committee; during which time the special contributions for its support have fallen over three thousand dollars short of meeting its current expenses; which fact has seriously added to the present pecuniary embarrassment.

Miss Scott continues, with her usual efficiency, in charge of the Mission school at Cavalla. Miss Gregg, having recovered her health, has taken charge of a school at Rocktown.

The Rev. S. D. Ferguson, having been admitted to the order of Priests, has taken full charge of St. Mark's church, Cape Palmas, and has the supervision of the High-school at Mt. Vaughan, assisted in the latter by Mr. Joseph Elliott, a candidate for orders.

The Rev. Samuel Seton has been admitted to Priest's orders, and taken full charge of the church at Hoffman station. It is an encouraging feature of the work that the ranks of the Liberian and native ministry are being thus augmented.

The Rev. Mr. Gibson, of Trinity church, Monrovia, has been



successful in leading the people of the native villages to attend the public services in the church. In addition to the duties of his parish, he spends two hours a day in teaching native schools.

The Rev. Mr. Crummell, at Caldwell, is greatly encouraged in his work, both in his parish and in his Mission stations at Virginia and New-Georgia. He finds valuable assistance in his schools in the services of his own son. He has organized two Bible-classes, which are well attended and promise good results. A Mission Sunday school, about a mile from his church, through the liberality of a friend in New York, has been provided with a comfortable chapel, in which Mr. Crummell states that he expects also to hold services on Sunday evenings.

The Rev. Mr. Russell, at Clay-Ashland, in addition to other duties, has also been doing an important work among the Mohammedans of his neighborhood.

The Rev. Mr. Wilcox, at Bassa, has prosecuted his work with great energy, though to much disadvantage. He holds three and four services on Sunday. His Sunday schools and day schools are in a prosperous condition. His people are struggling hard to build a church. They are exerting themselves to their utmost, but are in need of from three to five thousand dollars to enable them to accomplish this purpose.

Soon after Easter Mr. Wilcox made a tour of exploration of seventy-five miles down the coast, by the kindness and courtesy of Captain Crusoe, of the schooner *Edina*. On this journey he visited a number of important trading towns, in which no missionary had ever been, and no ray of Gospel light had ever shined, and where the utmost degradation prevailed. He was everywhere kindly received, and his teaching and preaching were attentively and gladly listened to, and the people seemed anxious that missionaries should be sent to them and schools established among them.

*Stations*—22; in four Liberian counties containing a population of 200,000. *Missionaries*—11; assistants, 23; communicants, 454. *Baptisms*—50; confirmations, 64. *Candidates for Orders*—6; Teachers and Catechists, 25. *Day Scholars*—539; Sunday School Scholars, 796.—*Annual Report*.

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#### LIBERIA AND CORISCO PRESBYTERIAN MISSIONS.

The missionary work in Liberia has had a chequered history. In 1833, the Rev. John B. Pinney, the present Secretary of the New York Colonization Society, arrived at Monrovia as the first missionary of our Church. Since that time, some who were sent out labored for a little while and were compelled to return; others were called away by death. More than once the Mission has been suspended. But as often as this took place

it was again resumed, until it now embraces eight stations, which are occupied by six ministers, one licentiate and several teachers. At most of the stations are organized churches. The present laborers are all colored. There is much work to do in that country for Christ, and beyond it a vast heathen population. Men like Mr. B. V. R. James, who has done a good work for his people, are needed.

Corisco is a small island fifty-five miles north of the equator, and less than twenty miles from the mainland. It was selected in 1850. Heathenism, in its darker shades, is seen on the island and the mainland; yet the grace of God has reached many hearts. Two churches have been organized. An interesting work of grace began under the labors of Rev. George Paull, at Benita, and has continued under his successor. Thirty persons are in the catechumen class as candidates for church privileges. The schools have proved a great good. Mr. and Mrs. Menaul and Miss Nassau arrived at the island last March, and are in active service. Mr. and Mrs. Clark returned to the United States for their health in the spring. The mission needs immediate reinforcement. The work has some features of special interest.—*Foreign Missionary*.

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#### CORISCO MISSION.

BY REV. J. MENAUL.

1st. *The Climate*.—The climate of this part of Africa is delightful; it is one perpetual spring and summer blended together. Almost every tree in the forest and jungle or brush is a flowering tree or shrub. Many of the finest trees are in all the stages of fructification at the same time, throughout the year, while nearly all the fruit trees bear two crops each year. In fact, "every prospect pleases and only man is vile." While the climate and the gifts of nature are so delightful, to look upon, they are by no means so congenial to the white man; this he feels before he has lived many months in Africa. Here we all feel feverish and weak nearly all the time, and, when unduly exposed, we expect, and are seldom disappointed, an active attack of fever, which attack, however, can be arrested by quinine, if taken in time. I do not mind fever now any more than I used to mind a cold or headache; whenever I feel it coming I commence taking quinine, and keep on till I feel the fever is gone. So I say to my friends at Princeton, Do not dread coming to Africa because of fever. If God has a work for you to do here, the fever will not kill you till your work is done; then you are ready to go, and care not by what messenger your summons is sent.

2d. *The Soil*.—On the continent itself the soil is generally

good. The islands and along the coast is generally sandy and not very fertile; but every place produces abundance of vegetation and native products.

*3d. The People.*—In stature the people are about the ordinary height. They are a well-proportioned, intelligent-looking, shrewd, and rather a well-favored race. There is scarcely any need for any one to work here. A few days' work plants melvonda and plantains enough for a whole year. This is done by the women, for it is a disgrace for a man to do such work; so that laziness is the predominating character of the people, and the (at least one) great obstacle to the progress of the Gospel, and to the stability of church members. The people (except missionaries) are without any definite form of religion. They have no images, but believe in a god, (Anyambē,) and also in future rewards and punishment. To tell a man to go to punishment is an offence not to be forgotten for years. The people are really charm or fetich worshippers. Charms are constantly worn on and about the body; in the houses they take the place of the old heathen "household gods;" in the field they stand guarding the ripening plantains; by sea they thwart the wiles of Neptune, &c. Any material does for a charm; shells, nuts, teeth of animals, fish-bones, pieces of wood, &c. Anything is made a charm by simply using it for that purpose. All along this coast the people are on the decrease, owing chiefly to licentiousness, and this to a fearful and shameful extent. Polygamy and all its trains of ills exist along all this coast. Dark is the mantle whose sable folds cover the daughters of benighted Africa. To think of these things makes the Christian's heart sick, and makes him, in the bitterness of his soul, cry, O God! send salvation to Africa; let Ethiopia stretch forth her hands unto the true God.

*4th. Religious Prospects.*—Looking at Africa as a people ruined by the fall, there is the same hope for it that there is for any other part of the world. Sin has reduced all the lost sons of Adam to the same level. There is no difference between Jew and Gentile, black or white; they all stand condemned before God. Looking at the source from whence her salvation *must* come, there is as much hope for Africa as for any other people. Patience and perseverance are needed both by the missionary and the Church, (and especially by the former,) in the evangelization of Africa. This is a work in which we must not weary in well doing. The mountain which is to be removed is a large one. Let the Church not be surprised if her few, very few, weak men be a long time completing the task. God works by means, and we do not expect the work to be done till the means are employed. Africa has been sinking for centuries; we cannot expect her to rise in a few years. But while



we see signs of her rising, and have God's Word for it, that she will stretch forth her hands unto God, let us not fail to use the means (men, money, prayer) for her salvation. The day of her redemption has dawned, and the light is increasing every day. Glorious things are not only spoken of her, but are being realized, even in this Mission.

*5th. The Present Condition of the Mission.*—The present finds us full of hope, and many reasons for deep gratitude and thanks to God for what He has done, and is still doing, for us. Our little band of Christians are faithful. Their number has been increased by the return of wanderers from the fold; and ere long we hope it will be again strengthened by the addition, both of backsliders and many coming for the first time. There are in all about forty preparing to unite with the church. A large part of the New Testament is translated into the Benga language, some of the Old Testament, together with the catechisms, hymns, &c.; and the work of translating is still going on. Every opportunity is offered to the youth and grown-up persons to learn to read and become acquainted with civilization in general. The mission is now turning its attention to the overcoming of the two evils I have mentioned. To obviate the former, the Christians are advised to live in their own towns, make their own laws, &c., and so be distinct from the heathen. But this has its difficulties. One such town, however, does exist on the mainland, where Ibia, our native licentiate, is stationed, and where he presides. To obviate the second evil mentioned, the Mission has authorized the erection of a saw mill, which we hope soon to see in operation.

Our force at present is small, and needs reinforcement very much. We are but four in number, and two of these four may have to go home to recruit their health, even before other missionaries could get here. The field is broad and long, the laborers are very few. If these two have to go home before others come out, then what are we to do? In place of occupying the open fields around us, we will have to abandon those already occupied and flourishing. Instead of advancing we will have to recede.

Brethren, I would not ask any one of you to come to Africa. God asks you. Africa asks you. All I say is, if God has asked you do not refuse. If He has appointed you to this work, then He will bless you in it, and prosper His cause in your hands. We wait patiently to hear whom the Lord has chosen. I hope there will be several who will respond to the call of Ethiopia.

May the Lord of the harvest put it in the hearts of wise and faithful servants to give themselves to this work; and may God in great mercy and love visit this dark land of Africa in floods of Divine grace to the salvation of this whole people!



## AMERICAN BOARD MISSION AT THE GABOON.

Mr. and Mrs. Preston have been released from their connection with the Board. The two brethren on the ground and their wives, though not strong and sometimes seriously unwell, have toiled on faithfully and hopefully during another year, confident that the work at the Gaboon is not to be in vain, though the blessing long waited for is not yet given. Good congregations and hopeful indications on the part of individual "inquirers" have been noticed from time to time, but too often all apparent penitence and goodness have soon passed away, and it has been found necessary to cut off from the church quite a number of those who were members.—*Missionary Herald*.

## MENDI MISSION—ITS HISTORY.

FROM REV. JOHN WHITE.

We wish to present some facts concerning its present condition, and offer a plea for its future.

First. Emphatic testimony should be borne that the Mendi Mission is not a failure. When the condition of the country, at the time that Mr. Raymond, with his Amistad captives arrived in Africa, is contrasted with its present condition, no candid mind can for a moment doubt that it has accomplished much, and been an incalculable blessing. The condition of the people both on the coast and in the inland towns was then most pitiable and wretched. In the midst of frightful commotions and petty wars, the bitter fruits of the slave trade, and with everything like social order in a chaotic state, the good work was begun. From the first it had to contend with difficulties of an unusual character. The jealousies of mercenary traders, who followed in the wake of the slave agents; the still more bitter enmity of all who aided and abetted the slave traffic; the wretched demoralization of a people for ages the victims of oppression, tyranny, and fraud, were some of the peculiar and powerful obstacles to be overcome. Then, in addition, the open and avowed position of the Mission in regard to peace, temperance, and other social questions, arrayed against it all whose interests and feelings combined to keep the country in darkness and degradation. But it has stood for more than a score of years, and still stands, bearing its testimony and scattering broadcast the word of life.

Among the fruits and results of Christian effort the following may be noticed. The war spirit which was once so prevalent has been greatly subdued. Many of the strongholds of superstition, hoary with age, have been broken down. Increased and general attention is given to trade and the arts of

peace. Under British rule the revenue of the Sherbro alone now amounts to more than \$50,000 annually.

Thousands of the people in all parts of the country have heard something of the Gospel. Many a savage warrior from the interior who has come to the coast to trade has been told of the one only Saviour, and gone home wondering at the new and strange truths which he has heard. Many a casual traveller has gone to a native christian, Nicodemus like, and sat for hours listening to the sweet story of the cross, and then returned home to repeat the wonderful news to his people. The ultimate results the revealments of eternity alone will declare. In more than one or two instances aged chiefs on their death beds have struggled amid the darkness for some rays of light, and at last, discarding their "country fashions," have tried to lift their dying eyes to Jesus.

But to speak of more tangible results. Between three and four thousand have received the elements of a Christian education. The Mendi language has been reduced to a written form, so that now the people are beginning to have religious truth in their own tongue.

Concerning the number of those whom we have reason to hope have been truly converted we cannot positively speak. A comparatively large number in connection with the different Mission churches have at different times been received. Some of these have died giving evidence of their faith and love; others, and by far the largest number, are scattered in different parts of the country, and little is known concerning them. It is to be hoped that some of them, however, are trying to go forward despite the peculiar and powerful temptations to which they are exposed. The number of members in the church at Good Hope, the only church organization in the Mission at present, is somewhat less than forty.

For some years past, owing chiefly to a lack of laborers, but little visible progress has been made. Some missionaries have fallen at their posts victims to the climate, others have been compelled to return to America, and of the few who now remain connected with the Mission some have grown gray in the service, and can hardly be expected to be able to bear the burden much longer. Loud and earnestly have they called for help, and yet, as far as we know, none have responded saying, "send us." But two solitary missionaries are at present left on the ground to bear the arduous responsibilities of the whole work.

Amid so much weakness and trial it is cheering to note the evidence of the Saviour's special presence at the principal station, Good Hope. During quiet yet blessed seasons of refreshing, enjoyed some months since, a few young men were hap-

pily converted, and during the months of July and August there were evident tokens of the Holy Spirit's presence. The congregations were larger than ever before; the prayer meetings were of deep and tearful interest, and the inquiry meetings were largely attended by old and young, many of whom with tearful eyes besought the missionary to tell them "what they should do to be saved."

The last communion season, held the first Sabbath of September, was a day never to be forgotten by the good people at Good Hope. Six young persons (two young women and four young men) were publicly baptized and received into the little church. Others are expected to join at the next communion season. But here again the saddening fact comes up that this little church, these precious lambs, need a missionary's care. Who shall lead them on in the green pastures and by the still waters? God of Missions, plead Thine own cause, and raise up faithful laborers! The harvest truly is great, but the laborers are few. O! friends, pray the Lord of the harvest to send forth laborers into His harvest.

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### THE MISSIONARY.

BY REV. N. BROWN, OF ASSAM.

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My soul is not at rest. There comes a strange  
And secret whisper to my spirit, like  
A dream of night, that tells me I am on  
Enchanted ground. Why live I here? The vows  
Of God are on me, and I may not stop  
To play with shadows, or pluck earthly flowers,  
Till I my work have done, and rendered up  
Account. The voice of my departed Lord,  
"Go, teach all nations," from the eastern world,  
Comes on the night air and awakes my ear.

And I will go. I may no longer doubt  
To give up all my friends and idol hopes,  
And every tender tie that binds my heart  
To thee, my country! Why should I regard  
Earth's little store of borrowed sweets? I sure  
Have had enough of bitter in my cup,  
To show that never was it His design  
Who placed me here that I should live in ease,  
Or drink at pleasure's fountain.

Henceforth then—

It matters not if storm and sunshine be  
 My earthly lot—bitter or sweet my cup,  
 I only pray, “God, fit me for the work;  
 God, make me holy, and my spirit nerve  
 For the stern hour of strife.” Let me but know  
 There is an arm unseen that holds me up,  
 An eye that kindly watches all my path,  
 Till I my weary pilgrimage have done—  
 Let me but know I have a Friend that waits  
 To welcome me to glory—and I joy  
 To tread the dark and death-fraught wilderness.

And when I come to stretch me for the last,  
 In unattended agony, beneath  
 The cocoa’s shade, or lift my dying eyes  
 From Afric’s burning sands, it will be sweet  
 That I have toiled for other worlds than this.  
 I know that I shall feel happier than to die  
 On softer bed. And if I should reach heaven—  
 If one that has so deeply, darkly sinned—  
 If one whom ruin and revolt have held  
 With such a fearful grasp—if one for whom  
 Satan hath struggled as he hath for me,  
 Should reach that blessed shore—O then  
 This heart will glow with gratitude and love!  
 And through the ages of eternal years,  
 Thus saved, my spirit never shall repent  
 That toil and suffering once were mine below.

[*Northern Christian Advocate.*

#### LEGAL MATTERS IN WESTERN AFRICA.

The Rev. Mr. Auer, in a communication on the customs of the African tribes, says:

There are regular “sessions” for the adjustment of difficulties and the punishment of crime, either whenever a case comes to the notice of the judges or whenever those worthies please; for they make a case, if so disposed, or delay a real one, if they can make something by it. Thefts and minor offences are judged by the magistrates of a town; graver matters of more general import by chiefs and kings, with their respective counsellors. The judges are open to bribery, (to both parties at once,) and they like to protract a case, and make it as intricate as possible. In most cases both defendant and plaintiff are fined—the one for having lost the suit, the other for having gained it. The Africans are fond of speech-making and expert in it too. On judgment-days and at public assemblies the



grandees sit under a shady tree in a half circle, surrounded by their officers, attendants, and a crowd of interested and uninterested spectators. There are regular beadles, constables, criers, messengers, guards, attendants, (holding umbrellas, swords, pipes, whips, fans, &c.,) often, also, interpreters. Ashantee chiefs always use the latter; the addresses are made to them and they repeat them to the chiefs, (who usually understand as many languages as any man.) It looks grand and takes twice the time, that's all. The case is stated in a lengthy speech, and by a third person, or by the plaintiff himself, always beginning as far back as memory goes, and entering into the most minute details, explaining an explanation by another explanation. But time is nothing to judge or jury. Every speaker takes hold of a long black shaft; when his turn comes he that holds the staff is alone entitled "to the floor," and standing in the midst of the circle, makes the most of his time, his tongue, eyes, hands, and the whole body; no lack of "natural gesturing," nor of polite shrewdness and spicy native wit; oftentimes remarkably interesting addresses are made, adorned with many proverbs, parables, and reminiscences from mythology. Punishment consists in a heavy fine, sometimes with whipping, or in death. Prisoners are either handcuffed or fastened to a block of wood or a tree. Natives have no prisons.

When there is not enough direct or circumstantial evidence *ordeals* are resorted to. A suspected person has to drink a poisonous decoction, (sassa wood;) if his stomach refuses it, innocency of heart is at once established; but if the poison takes effect the person is guilty, and either left to the influence of the poison or instantly put to death. *Necromancy* is resorted to when a person is supposed to have died by foul means. Who is the "witch" or the murderer? No one knows better than the dead man; *he* therefore must decide. Some men carry the corpse through the town on their heads, passing house by house. The corpse holds them fast at the murderer's residence; they cannot pass it, but are drawn towards it with irresistible force. That house then is levelled to the ground and the owner cruelly killed by the mob. If the victim should be of royal blood, he has the privilege of killing himself.

A man may, in order to check the avenger, or by way of "appeal," *swear an oath*, by his legs, his head, or by a chief or king, and even by a god or its priest. When an oath is made on another person the process of the law is arrested and the responsibility turns from the accused to the patron he invoked. But to that patron he belongs from that time. If he is a chief or king powerful enough to face all opposition, the matter is dropped and the man safe as long as he keeps within that protection; often, however, the merit of the case is investigated,

and some justice done, if the party is found guilty. Such an oath is equivalent to "laying hold on the horns of the altar," or fleeing to a city of refuge.

A person may have cause to hate another without being able to avenge himself with any justice; he has the right "to kill himself on his enemy;" that is, he commits suicide with the express understanding that a certain person has brought him to it. The individual thus implicated, however innocent, must commit suicide too, or the "family" will kill him or her. For instance, a young man wished to marry a girl, but she refused, (ladies of royal blood are free to choose,) the unhappy lad killed himself and the girl had to do the same. Another one was fighting on the street; a friend separated the parties, and held this one in his arms to keep him quiet. That same evening the wrestler shot himself "on him who prevented him." A missionary's opportune presence in the town saved the other man's life and soul too; for he had to flee to the missionary station, and subsequently became a Christian.

There is no end of injustice and cruelty. The missionary has to contend with enormous difficulties; but the Word of God will master them, and the end is that one by one the cruel laws and customs will disappear, and peace and prosperity begin to show themselves.

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From the Missionary Herald.

#### DISCOVERIES OF GOLD IN SOUTH AFRICA.

As many readers of the Herald have doubtless seen allusions recently in the public papers, to expectations awakened in South Africa by the finding of gold, they may be interested in the following extracts from a letter from Mr. Tyler, at Esidumbini, one hundred and forty miles west of Port Natal:

"Doubtless you have heard of the gold mines lately discovered in this part of the world. They lie adjacent to the country of the Matebele, a tribe under Mosilekatzi, (or Umgilikazi, as he is more frequently called,) to which chief a part of the first band of American missionaries for South Africa were originally sent. It is thought by many here, that the short road to wealth is by the '*diggings*,' and parties are forming to go thither. Some suppose this place to be the veritable '*Ophir*' of Scriptures, from which Solomon obtained gold, ivory; and peacocks, and there is some reason for favoring this opinion. The question is an interesting one, and doubtless great light will soon be thrown upon the subject. Bruce, in his travels to discover the source of the Nile, alluded to traditions which go to swell the evidence that the gold of Solomon was procured in this part

of Africa. The history of the Portuguese, who have for centuries occupied the Southeastern coast, leads us to conclude that they once obtained gold in considerable quantities from the natives who worked the mines. De Gama, a Portuguese mariner, who first sighted Natal, in 1497, is said to have gone to Sofala, (the nearest port, I believe, to the gold digging,) to have erected a fort there, conquered the whole of the Eastern Coast, and taken home, among the spoils, a large bar of gold. Bloody wars ensued, and the natives have maintained undisputed dominion over all the gold-bearing regions; and the Portuguese, finding that the slave trade would yield them greater profits, abandoned the search for gold, and, in 1517, with the sanction of the Pope, commenced the abominable traffic which they have carried on to the present day. If these South African gold fields prove extensive and valuable, and there should be a 'rush' to them, as there was years ago to California and Australia, it is easy to see that Natal will be affected, in a commercial point of view. On account of climate, good roads, and other advantages, this colony will undoubtedly be selected as the starting point for the gold-seekers.

But there is another view, and one of deeper interest to the friends of African missions, connected with this gold discovery. May we not hope that the time has come in which God is about to open up a highway for His blessed word to the interior of this benighted continent? To *my* mind it is an interesting and delightful fact, that the large Matebele tribe, whose northern boundary is the Zambezi river, were originally Zulus; and now speak the same dialect which we use here in Natal, and in which the New Testament and other books have been printed. Rev. John Moffat, son of the well known Robert Moffat, who labored for years in the Matebela country, lately informed me that the books which I sent him from Natal were the best adapted for teaching that people. Do we not see here a vast and most interesting field opening for Christian enterprise? Is not Ethiopia stretching forth her hands unto God? Is it not the design of Providence that Natal shall be the base of operations for the grand Christian army to be sent into the interior of Africa? And is it not a matter of gratitude and joy that the supplies of divine truth are here, *ready and waiting*? Shall we not hope and pray that men may be found who will be as anxious to enrich, *spiritually*, the benighted Africans, as others are to gain here, for themselves, earthly riches?"

Mr. Grout, of Umvoti, a few days later, alluded to the same subject, as follows: "It turns out that the country where Mosilekatzi is has gold mines; and company after company have gone, or are fitting out to go, to the Victoria diggings, in Central Africa, eight hundred miles from Natal. For the last



two or three weeks a man has been washing the sands of Umt-walumi river, on which Mr. Wilder's station stands, and from the mouth upwards, in several places, he has washed out gold, in small pieces as yet, and not many pieces, but he is following the river upwards, and expects to find the source of the gold in the rocks. As it is a river of only some thirty-five miles in length, he may soon find it.

With such facts as now stated, without contradiction, and with any amount of samples to prove the assertions, we need have no doubt that civilized men will soon be scattered all over South Africa, in such numbers as to protect themselves; for those interior diggings may be reached from the West Coast, from the Cape, and through Natal; Natal, no doubt, being the best route.

Gold seeking and gold finding are in many respects great evils; but they diffuse population, they extend civilization and a knowledge of the arts. Men go, whether we will or not, and some good follows, as does much evil also. Persons in the interior are at work clearing out an old hole, some twenty-five feet deep, dug so long ago that nobody has any recollection of it; and there is evidence enough that people long ago dug gold there."

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#### RESEARCHES IN SOUTH AFRICA.

Dr. Fritsch deserves an honorable place among the German travellers who have recently done so much to extend our knowledge of the earth. If the scope of his researches has been less extensive than in the case of Barth and Bastian, and if the subject of his investigations lacks novelty in comparison with theirs, he has the merit of equal diligence, and the recommendation of a much less ponderous method of treatment, and a more attractive style. The present work, indeed, but imperfectly represents the extent of his inquiries, as he has had the discretion to withhold the mass of scientific detail which could only confuse the general reader. His ethnographical observations will form the subject of a separate work, and the details of medicine and zoology have already made their appearance in various scientific journals. The volume as we have it is a circumstantial but agreeable narrative of various expeditions, in the course of which the author traversed the greater part of the Cape Colony, the Dutch Free States, and Natal. The last-named colony is his favorite, and he seems to presage a brilliant future for it. It is one of those few fortunate regions which are equally favorable to European constitutions and to tropical products. Want of labor is the great obstacle to its prosperity at present, and the consequent introduction of Indian coolies promises to lead to a singular mixture of races.



The Cape Colony finds less favor with the traveller, who seems to think it within the bounds of possibility that the country may be gradually becoming a desert. At all events, the great uncertainty and unequal distribution of rain are most serious obstacles to agriculture, and the probable destiny of the country is to be an enormous sheepwalk. Dr. Fritsch speaks very favorably of the English settlers, and declares that the colony would have merely vegetated without them. The retreat of the Dutch Boers into the independent republics which they have established in the interior he regards as occasioned by no oppression, but simply by their inability to exist alongside of the more enterprising race. The abolition of slavery by the English, and their humane regulations for the protection of the natives, were highly offensive to the Boers. The work is beautifully and profusely illustrated with colored plates after sketches and woodcuts taken from photographs, both of which give a lively idea of the very characteristic scenery of South Africa.—*Saturday Review*.

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#### LIBERIAN ITEMS OF INTELLIGENCE.

We clip the following paragraphs of intelligence from the *Cavalla Messenger* of Liberia:

NAVIGATION OF THE CAVALLA.--Natives from the Tebo tribe and others come down occasionally to bring rice, of which they report an abundance in the interior; but feuds between parties along the banks of the river obstruct intercourse. The resources of this most important river in Liberia will never be half developed until a small steamboat, owned and managed by Liberian citizens, shall be placed and kept on it.

THE RAINS, slow in coming, have been alike slow in departing about Cape Palmas this year. It has resulted that "the season," though late, has been very good; and all who have had industry and faith to entrust their seed to mother earth have the promise of abundant increase.

GOOD MOVEMENT.—The Grebo Christian young men at Cape Palmas and parts adjacent have formed a Society for mutual relief. They have had their first anniversary. We hope and expect for so good an institution a larger income next year.

AGRICULTURE IN MARYLAND COUNTY is making progress. New emigrants are settling on beautiful rolling and fertile land beyond Mount Tubman, four miles in the country. We long to see the time when the people here shall prove the fruitfulness and faithfulness of mother earth.

TOUR TWO HUNDRED MILES INTERIOR.—The Native Catechist, T. C. Brownell, has accomplished a visit to Gedeye, or

Mount Caffa, two hundred miles interior. This mountain has been known to geographers from ancient times, and is put down on the old maps as Mount Caffa. All residents on the Grain Coast hear of it, from native parties, as the region of mystery. Here reside *Kwi* (demons) of wondrous power. Here is the path up which spirits of the dead pass to their last home. Here, on the mountain top, is a region so cold that no one can venture on it. Beyond is a great lake. Of this latter fact there is no doubt; and, from our information, there should be as little doubt that the branch of the Niger, crossed by Mungo Park, flowing from the South-West, takes its rise in this lake.

There is no question also that this mountain abounds in iron of a superior quality. The natives everywhere use it for making swords, ornamental chains, and rings. The coldness of the mountains is a conclusive fact of their elevation. And in connection with the existence of the great lake beyond, it is almost certain that they are the highest points of the range, dividing the comparatively short rivers of the Grain Coast from the Niger, the great artery of Central Africa.

Brownell's success shows the great importance of Bohlen Station as a radiating missionary centre, and of the country around the head of steam-navigation on the Cavalla for commercial purposes. With a small steamer on the Cavalla we may reach, in a few hours, a comparatively healthy region, corresponding in a great measure with that occupied by the German mission at Akropong, in the rear of the Gold Coast, and a point of indefinite missionary expansion.

NEW BUILDINGS IN HARPER begin to appear, and more will shortly be erected. Mr. James Adams has nearly completed a fine stone house on Maryland avenue. Hon. J. T. Gibson and Rev. S. D. Ferguson are building good houses, partly of brick made by the former. Mr. W. F. Nelson, who lately began business in a very spirited style, proposes shortly to put up one or two good houses; while we notice that materials are steadily accumulating for Col. J. W. Cooper's new hotel. We hope shortly to hear that some substantial dwellings are going up in the country also.

THE LIBERIAN WAR-CUTTER *LIBERIA* sailed from Cape Palmas on the 24th ult., with the Vice President, Hon. J. T. Gibson, and Senators and Representatives for the approaching Legislature, to meet at Monrovia.

THE WAR STEAMER *CANANDAIGUA* touched at Cape Palmas the 4th ult.; two days previous she was at Monrovia. From Cape Palmas the *Canandaigua* would proceed, *via* South America and the West Indies, to the United States.

**IMPORTANT ELEMENT FOR CHRISTIAN CIVILIZATION.**—In the United States are six hundred thousand descendants of Africans' communicants in various Christian denominations; more than all the converts of all Protestant missions in all pagan lands! If God shall incline this population gradually to return and possess the West Coast of their fatherland, what an impulse will be given to the regeneration of Africa!

**THE FEMALE SEWING-SOCIETY AT CAVALLA**, composed of native females of the Christian village there, in October realized, from articles made up by them, sixteen dollars. It is true that most of the materials were furnished gratuitously by kind friends in the United States; but success here shows what might be done by well-directed effort elsewhere.

**THE HOFFMAN RIVER**, Cape Palmas, though small, has been opened, and is used by the farmers in the neighborhood of Tubman Town to convey their produce to Harper. This is a great convenience, and will facilitate very much the growth of the agricultural village now being built at the head of navigation..

**CONFIRMATION.**—In St. Mark's church, Cape Palmas, January 3d, fourteen persons were confirmed. In the church of the Epiphany, Cavalla, Septuagesima Sunday, ten persons were confirmed. The record shows that there have been confirmed in the Mission in all six hundred and forty-three persons, distributed as follows: In St. Mark's and St. James', Cape Palmas and Hoffman Station, (about two-thirds at the former,) two hundred and seventy-six; church of the Epiphany, Cavalla, one hundred and eighty-three; Trinity church, Monrovia, fifty-four; St. Peter's, Caldwell, twenty-three; Grace church, Clay-Ashland, twenty-eight; St. James', Crozerville, fourteen; St. Andrew's church, Bassa, thirty; St. Paul's church, Sinoe, twenty-six; St. Paul's church, Rocktown, nine. It thus appears that, of six hundred and forty-three persons confirmed, four hundred and sixty-eight have been from the churches at Cape Palmas, Maryland county, and one hundred and seventy-five from seven churches in the three upper counties.

**THE FRENCH AT BEREBY.**—Bereby is about sixty miles below Cape Palmas, and is one of the most important trading points to Liberian traders on the Coast. It abounds in rice, corn, palm oil; and it is reported that gold is found in its neighborhood. Recently the French have been visiting the place, engaging more and more in trade. They have within a few weeks past made some treaty or purchase of territory, raised the French flag, and sent out from France a house to be erected at the place.

THE NEW EMIGRANTS by the Golconda are doing well. Like sensible men, they have gone to work, and not set down to listen to frightful stories about the "fever," and to wait for it.

SIR ARTHUR KENNEDY, Governor of Her Britannic Majesty's colonies on the West Coast of Africa, visited Cape Palmas, in the Government steamer, the last week in the old year, and remained until January 1st. His chief object probably was to meet the mail. He called on the Superintendent, Hon. C. Harmon, and salutes were exchanged between the Government and Liberian authorities. The Governor, with Commander Andrew of the steamer, called at the Orphan Asylum and Hospital. The Governor expressed much pleasure at seeing these Institutions, as well as admiration of Cape Palmas.

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#### RECENT BEREAVEMENTS.

The death of Hon. EDWARD BATES, which occurred at St. Louis, on the 25th of March, is received with expressions of general regret. He was born at Belmont, Virginia, September 4, 1793; removed to St. Louis and commenced the practice of law in 1816; was elected to Congress in 1826; in 1853 was elected Judge of the Land Court of St. Louis; and was United States Attorney General in President Lincoln's Cabinet from 1861 to 1864. Mr. BATES always evinced much interest in the welfare of the people of color. He was for several years the valued President of the Missouri Colonization Society, and a Vice President of the American Colonization Society since January 18, 1854.

Many circles of Christian enterprise have suffered a severe loss in the death at Philadelphia, on the 30th of March, of DANIEL L. COLLIER, Esq., an esteemed manager of the Pennsylvania Colonization Society. Mr. COLLIER was born at Litchfield, Connecticut, in the year 1796. In 1817 he removed to Steubenville, Ohio, where he soon engaged in the practice of the law, in which he continued nearly forty years. Mr. COLLIER removed to Philadelphia in 1859, and since that date devoted his time chiefly to the institutions of benevolence and religion. He was a man of great gentleness and kindness of manner, united with invincible firmness for what he believed to be right.

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#### 'LATEST NEWS FROM LIBERIA.

Letters from Monrovia, as late as March 12th, report that the last company of emigrants by the Golconda "are still doing well; there have been no deaths among them since November 1st." The general election to take place on the first Tuesday in May was exciting much interest. Rev. James S. Payne, the present incumbent, and Hon. Edward J. Roye, a successful merchant and prominent citizen of Monrovia, were the candidates for President, and Dr.



James S. Smith, of Bassa, and Hon. Joseph T. Gibson, now occupying that station, were the candidates for Vice-President. A correspondent states that "it is doubtful which will succeed. Mr. Roye promises to make our paper money good as gold, and this increases the number of his supporters. Mr. Payne has not been able to do it, and the masses seem to prefer Mr. Roye for President."

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### DARKNESS LIFTING FROM AFRICA.

The present number of the Repository shows that the work of missions progresses, and that the spirit of grace is in Western Africa, affording abundant cause for gratitude and hope.

Experience thus far goes to prove that whites cannot endure that climate, and the importance of supplying workmen especially fitted for permanent residence in that country. And may it not be a part of the plan of an all-wise Providence that the Gospel should be borne to Africa mainly through the instrumentality of her descendents in our midst, hundreds of whom are contemplating removal to Liberia?

We would not have other fields abandoned or the energies now engaged in their cultivation at all diverted. We only claim for this an inclosure in the vineyard of the Lord. If our efforts for the heathen should be in the ratio of their wants—if depth of ignorance and misery enter at all in our inquiries after duty—Africa, with her hundred and fifty millions pleading in blood, calls for our sympathies, our prayers, and our material substance. The work is a great one; the sacrifices must be great. Extensive fields of enterprise are to be explored; advantages for manufacture, commerce, and agriculture are to be sought out; schools and churches are to be built. That land is to be possessed if there is any truth in inspiration. If there is any fidelity in God's servants, it should be possessed by us. Let us hasten, then, to redeem our cruelties to Africa. For the spoiling of her beauty let us make her wilderness bud and blossom like a rose. For the destruction of her peace let us take to her the consolations of the Gospel, the glad tidings of peace. For the gold of her shores, incorruptible treasures which neither moth nor rust can corrupt. For her children taken by violence, let us send to her missionaries of the cross, sons and daughters of God. If we have poisoned her fountains of life, let us open to her wells of salvation, thus giving her "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

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### EDUCATION IN LIBERIA.

The Executive Committee of the American Colonization Society earnestly invite the active co-operation and liberal aid of the friends of Africa and of Education to the important work of promoting education in Liberia. The Committee are not prepared to make an appropriation for that purpose, both on account of the smallness of the amount in the

Treasury, and because its funds, with the exception of a single legacy, has been given for other purposes, and must be used according to the intent of the donors.

In this, the Society does not depart from its original and constant policy, but only adapts its action to the exigency of the time. From the beginning, it was our design, not merely to settle colored people in Africa, but to plant a colony there, which should have in itself all the necessary elements of national well-being. Among these it was seen and understood that the means of education were indispensable. Without schools of various grades and a college, the work of the Society would be incomplete; for, without these, the colony would not have within itself the necessary means of a permanent and healthy growth.

In this department, Missionary Societies early came to our aid. The first was the African Missionary Society in Richmond, Va., whose missionary, Rev. Lott Cary, was already on the ground when Cape Mesurado was first occupied. Then came the Baptist missionary, the Rev. Calvin Holton, in 1826; and, about the same time, four missionaries from a Society in Switzerland, and afterwards Baptist, Methodist, Presbyterian, and Episcopalian Missionary Boards entered into the work. All these missions opened and conducted primary schools, and three of them high schools. In a few years their primary schools were nearly or quite as numerous as the civilized population required, so that there was little for the Society to do, and the laws of the Republic, for establishing a system of common schools, went into operation but very partially. The service rendered by these mission-schools has been of inestimable value, but they are not adequate to the present exigencies of the nation; still less can they meet the exigencies which must soon result from increased emigration.

The necessity of increased facilities for higher education led the Society, at the meeting of its Directors in January, 1850, to sanction the project for the establishment of Liberia College, and to pledge its co-operation to the utmost extent of its ability. In March of that year, a Board of Trustees was incorporated to receive, hold and manage the necessary funds. In December, the Legislature of Liberia, by joint resolution of its two Houses, approved the design, promised a liberal charter for the College, suitable and sufficient land for its buildings, and such other patronage and aid as the Government should be able to afford; and at its next session, December, 1851, passed an act establishing the College and granting the promised charter. After many discouragements and unavoidable delays, the College Buildings were completed, and formally dedicated January 23, 1862. For the first year, only a preparatory school was in operation. February 2, 1863, the first academical year commenced with seven undergraduates. The Legislature appropriated five hundred dollars for a preparatory department, and has continued its appropriations to the present time.

The College has its own Board of Trustees, carefully selected from among the most competent citizens of the Republic; an able Faculty, all of whom are Liberians; a valuable Library of some four thousand volumes; a mineralogical cabinet of nearly one thousand specimens,

the greater part of which were selected with special reference to its use; and a small but well-chosen philosophical apparatus. Its first class, of three, graduated December 10, 1867. It has now, according to the latest information, ten undergraduates, and twenty in the preparatory department.

There are two principal reasons why the number of students is not greater: The first may astonish some, but will be readily understood by all who are acquainted with the histories of new colleges in new countries. The need of the services of men of some liberal education is such that students are called away, to engage in business or in public service, before completing their course. Even the preparatory department gives a better education than can be obtained elsewhere. The second reason will be obvious to all: In that new country, where there is almost no inherited wealth, few parents are able to meet the expense of maintaining their sons in college, and very few are able to maintain them through the whole course. The first of these causes can be removed only by the increase of the number of liberally educated men, till the supply shall equal the demand. The second may be removed by pecuniary aid to such as need it.

There is already some provision from Societies in the United States for pecuniary aid to students preparing for the Christian ministry, or other departments of missionary labor; but aid is also needed for students preparing for other forms of useful activity requiring a liberal education, and especially for natives, the sons of native chiefs, head men, and others who are desirous of education, but unable to meet the expense. The importance of giving a liberal Christian education to such young men need not be argued. For such uses, the authorities of the College ought to have at their disposal an income of from two to three thousand dollars a year. A smaller income would be useful in proportion to its amount, and a larger may be needed at some future time; but three thousand a year would meet all present demands of that character. For many conclusive reasons, this income should be at the disposal of the College, and not of any Board or Society in this country.

Provision must also be made for the salaries of the Faculty and other necessary expenses of the College. For these uses, an income of about five thousand dollars is needed, of which one thousand is provided already, leaving four thousand to be supplied. An endowment of one hundred thousand dollars, well invested, would secure the efficiency of the College for an indefinite time to come. Till that, or a large part of it, can be obtained, the College must be enabled to meet its annual expenses from other sources. By sustaining the College, a supply of competent teachers will be secured for schools of all the necessary grades.

In view of such facts, the Society asks donations for the promotion of education in Liberia. In the application of them, the will of the donors, when expressed, will be strictly observed. But it should be remembered that restrictions on the application of funds are apt to embarrass the administration of them, and diminish their usefulness. They are most efficient for good when left free to be applied as exigencies may require.

## Receipts of the American Colonization Society,

From the 20th of March to the 20th of April, 1869.

## MAINE.

*South Berwick*—Cong. Church and Parish, by Dea. John Plumer... \$21 24

## NEW HAMPSHIRE.

*Plainfield*—Rev. Jacob Scales, \$3; J. K. Johnson, \$2, by Rev. J. Scales..... 5 00  
By Rev. J. K. Converse, (\$36 67.)  
*Claremont*—Miss E. Sprague, \$5; G. W. Farewell, Mrs. Ruth Rice, each \$2; R. W. Farewell, John L. Farewell, Mrs. Dunn, Mrs. Tenney, ea. \$1; Collec'n Methodist Church, \$12; Collec'n Congregational Church, \$1 67..... 26 67  
*West Lebanon*—Rev. J. H. Edwards..... 10 00

\$41 67

## VERMONT.

*St. Johnsbury*—Mrs. A. F. Kidder By Rev. J. K. Converse, (104.)  
*Windsor*—L. J. McIndoe, \$30; Allen Wardner, E. G. Lampson, ea. \$10; Henry Wardner, H. Harlow, ea. \$5; Deacon E. Cleveland, \$3; Para Skinner, M. Hubbard, D. McIndoe, J. A. Pollard, W. Stuart, ea. \$1..... 68 00  
*Ascutneyville*—Rev. S. S. Arnold, Miss A. B. Haskell, Charlotte J. Haskell, ea. \$5; A. A. Hitchcock, William Cobb, ea. \$2; Oliver A. Gage, Belle Morse, E. P. Many, ea. \$1; Other Individuals, \$3..... 25 00  
*Castleton*—Add'l, Mr. Guernsey 5 00  
*West Rutland*—B. F. Blanchard... 5 00  
*Woodstock*—Mrs. Dana..... 1 00

\$107 00

## MASSACHUSETTS.

*Lowell*—Dr. L. Keese..... 100 00

## CONNECTICUT.

*Hartford*—Jas. B. Hosmer, Esq... 500 00

## NEW YORK.

By Rev. Dr. Orcutt, (\$232 43.)  
*New York City*—Jonathan Sturges, \$50; Chas. N Talbot, \$30; John A. Stewart, Rich'd Irwin, Edmund Penfold, ea. \$25; Miss Oothout, Aug. W. Sexton, ea. \$20; Mrs. Oothout, James D. Oliver, ea. \$10; "Beekman Hill M. E. Church," \$12 43; Cash \$5. 232 43

## NEW JERSEY.

By Rev. Dr. Orcutt, (\$31 45.)  
*Trenton*—P. P. Dunn..... 5 00  
*Burlington*—Richard T. Mott..... 5 00  
*Metuchen*—Reformed Church, \$10 45; Presbyterian Church, \$11..... 21 45

\$31 45

## PENNSYLVANIA.

*Philadelphia*—B. H. Bartol..... 50 00  
By Rev. G. S. Inglis, (\$10.)  
*Erie*—Mrs. Jane Inglis Black..... 10 00

\$60 00

## DISTRICT OF COLUMBIA.

*Washington*—Miscellaneous..... 1,069 00

## KENTUCKY.

*Burlington*—James M. Preston.... 30 00

## ILLINOIS.

By Rev. G. S. Inglis, (\$32 05.)  
*Andover*—Sw. Luth. Ch., collection, \$17 30; Mrs. J. W. Florence, \$5; John A. Larson, M. Erson, ea. \$2; Matt. Knowles, Chas. Hooflan, A. Anderson, Wm. Boltenstorn, Mrs. Melissa Denton, ea. \$1; Henry Johnson, 75 cents..... 32 05

## FOR REPOSITORY.

*NEW HAMPSHIRE*—*Chester*—Miss Emily J. Haseltine, for 1869, \$1; *Manchester*—Hon. C. A. Morrison, for 1869, by Rev. J. K. Converse, \$1..... 2 00

*VERMONT*—*Northfield*—Rev. W. S. Hazen, for 1869..... 1 00

*CONNECTICUT*—*Buckingham*—Miss F. A. Hills, for 1869, by Mrs. P. S. Wells..... 1 00

*NEW YORK*—*Cuba*—Rev. James Thompson, to Oct. 1, 1869, \$1; *Comstock's Landing*—Barlow L. Rowe, to April 1, 1870, \$1..... 2 00

*NEW JERSEY*—*Hackettstown*—Abr. R. Day, for 1869, \$1; *Trenton*—John S. Chambers, for 1869, \$1..... 2 00

*NORTH CAROLINA*—*Windsor*—Elansey Hogard, to June 1, 1870..... 1 00

*TENNESSEE*—*Shelbyville*—Hon. Lewis Tillman, for 1869, \$1; *Waynesboro*—George McLain, for 1869, \$1; *Clifton*—John Montague, for 1869, \$1; *Philadelphia*—Solomon Bogart, for 1869, \$1; James Nelson, for 1869, \$1... 5 00

*OHIO*—*Cedarville*—H. H. McMillan, to Oct. 1, 1869, \$1; Mrs. M. Dallas, to April 1, 1870, \$1..... 2 00

*ILLINOIS*—*McLeansboro*—Rev. John Huston, to July 1, 1869..... 6 50

*IOWA*—*Cresco*—Rev. J. Rambo, to April 1, 1870..... 1 00

Repository..... 23 50  
Donations..... 1,155 84  
Miscellaneous..... 1,069 00

Total.....\$2,248 34







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